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(1)

Consistency within the framework of a particular pursuit is again of little or no aid in guiding us to the highest end. Thus, In the fine arts it can never be a question of the compatibility or harmony of elements obtaining within a ^{system} branch of aesthetics. We cannot, for instance, determine the artistic worth of a piece of sculpture by evaluating its form according to the accepted canons of pattern and design. If so, if this were possible, the crude scrawls of paleolithic man and not the majestic figures of Michelangelo would decorate the Sistine chapel.

The highest end
this is only the
product of
selected
judgment
which
comes from
development. A
more neutral the
judgment, the
more sound it
is.

Nor is the highest end of a pursuit to be determined by ^{or egoism} personal judgments of its utility. We cannot, for example, justify religious practices on the ground that they make for comfort and happiness in this life, or that they guarantee our survival after death. For if these rewards - and there is no question as to their desirability - are accepted by us as among the highest ends of religion, no virtue would accrue to any deeds we might perform in its great name. Morality would then be a matter of barter, the sacred tabernacles of religion but, and a market place, and God only another tradesman buying up earthly sacrifices with heavenly rewards. (A')

The end involved in any consideration, pursuit, or study, be it scientific, aesthetic, religious, and so on, is the purpose for which the consideration, the pursuit, exists. In science it is truth, in

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